I: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

It may perhaps be ascribed to the pre-eminence
accorded by the Khasis to the female sex that successive 162
censuses have shown that the women of this race considerably exceed the men in number. According to the census of 1901, there are 1,118 females to every 1,000 male Khasis. This excess, however, is surpassed by that of the Lushais, 1,191 to 1,000, and it may possibly be due to the greater risks to life encountered by the men, who venture far into the plains as traders and porters, while the women stay at home. Habits of 165
intemperance, which are confined to the male sex, may also explain a greater mortality among them.

It would be interesting to investigate the effect 161
on reproduction of the system of matriarchy which 163
governs Khasi family life. The increase of the race is very slow. In the census of 1891 there were enumerated only 117 children under 5 to every hundred married women between 15 and 40, and in 1901 this number fell to 108. It has been suggested that the independence of the wife, and the facilities which exist for divorce, lead to restrictions upon child-bearing, and thus keep the population stationary. The question might with advantage be examined at the census of 1911.

The next characteristic of the Khasis which marks 787
them out for special notice is their method of divination 782
for ascertaining the causes of misfortune and the remedies to be applied. All forms of animistic religion make it their chief business to avert the wrath of the gods, to which calamities of all kinds—sickness, storm, murrain, loss of harvest—are ascribed, by some kind of propitiation; and in this the Khasis are not singular. But it is somewhat surprising to find among them the 787
identical method of *extispicium* which was in use among 171
the Romans, as well as an analogous development in the shape of egg-breaking, fully described by Major Gurdon (p. 221), which seems to have been known to

782 and can now also appear at the public state and
793 community sacrifices when any basis of relationship justifies it.

This ceremonial way of introducing lyngdohs is still the custom especially in the kingdoms of Kyrim and Nongkrem.

The number of active, official lyngdohs varies according to the region. A kingdom has at least one official lyngdoh. [Fig. 4. Egg throwing: Throwing of the egg.] [Fig. 5. Egg throwing: Investigation] But the kingdom
[796] of Nongkrem, for example, has six official lyngdohs, who together with the king and with other lyngdohs from neighboring villages annually offer the great state sacrifice. (8) Even

8. P. Dr. Becker, S.D.S., "Die Nongkrempuja in den Khasibergen" [The Nongkrem Puja in the Khasi; Mountains], Anthropos, Vol. 4, (1909), p. 898.

villages often have their own official lyngdohs.

For the services which they perform for the people by offering sacrifices, they do not receive money or a present of money. Usually their trouble is rewarded by natural products, such as a hen, a bottle of rice liquor or even, though more rarely, by a pig. Obviously they always have the right to participate in the sacrificial meal.

2. The Sacrifices.

a) State Sacrifices.

161 According to the report of the last census
722 the tribe of Khasi numbers about 200,000 people.
621 (9) These are not unified under one ruler, but

9. P. Dr. C. Becker, S.D.S. Im

161

Stromtal des Brahmaputra [In the Valley of the Brahmaputra], (Aachen: Xaverius Publishing House, 1923) p. 293.

782 621 are divided into 10 kingdoms and 15 small states (communities). In each of these kingdoms and communities an official state sacrifice is of- 782 fered each year. The smaller state units offer 776 it to the u basa shnong or to the u phan u 796 kyrpad (the tutelary god of a village), the larger one to the u 'lei Shillong (the god who has commanded the sacrifice) [218]. The purpose of this large sacrifice is to thank the revered god for the country (kingdom or community) and to beg him to make its inhabitants 782 healthy and happy. This is shown by the prayers 796 spoken at these sacrifices, namely: "O god Shillong! for thee is this prayer, this sacrifice of goat, of hen, of kpu and rynsi (a kind of bread of rice meal or cornmeal with pounded sugar), of utensils of preparation, as thou hast given them to the royal lineage, so that once in every year Puja is celebrated in thy name, so that we may live happily, be healthy and increase, so that kings will arise, so that their honor and that of the kingdom will grow and increase and the children of the kingdom will spread out to increase thy name and thy honor." (10)

10. P. Dr. C. Becker, S.D.S., "Die Nongkrempuja in den Khasibergen" [The Nongkrem Puja in the Khasi Mountains], Anthropos Vol. 4, 1909, p. 901.

In another prayer they say: "O lord, thou who hast created heaven and earth, thou hast placed a king that we may be children of his

5:Stegmiller-1 M-4,5(no date)1928 AR7Khasi AR7

[703]

443

The Market Life of the Khasi

(With ten original photographs by the author)

by P.F. Stegmiller, S.D.S., Munich

[101] The mountains in the northeast corner of India which lie between the valleys of the Brahmaputra and the Barak are inhabited by a [161] tribe, the Khasi, numbering about 200,000 people. Although they rarely cross the borders of their homeland and live almost cut off from their [484] neighbors, they have an active traffic amongst themselves and travel a lot. This traveling is determined by the very distinct market life of the Khasi. It is truly the pulse beat of the people. The rest of their homelife, their activities, and their private, public, and religious life. (1) Time is divided accord-

1. P.F. Stegmiller, "Aus dem religiösen Leben der Khasi" [The Religion Life of the Khasi], Anthropos, 1921-1922, pp. 425 ff.

ing to the market; the market replaces the daily newspaper and the information service; the market unites the individual villages; the market offers a living to many and for many has become a source of wealth.

443 782 How much the Khasi depend on a thriving market may be seen in their prayers which are spoken every year at the great state sacrifices in honor of the god Shillong by the sacrificer (lyngdoh) presenting the service: "O god, Shillong! Thou who receivest this prayer, this sacrifice of goats, of fowl, of kpu and rynsi (a kind of bread of rice flour or cornmeal with pounded sugar), of utensils used in the preparation, as thou has given them to the royal

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

CHAPTER I

INTRODUCTION

The homeland of the Khasi is the hilly country situated in the northeast of India and known at present as the District of United Khasi and Jaintia Hills, under the Assam State Government. The area is bounded by the plains of the Kamrup and the Nowgong Districts to the north, by the Cachar Hills and East Pakistan (District of Sylhet) to the south, and by the United Mikir and North Cachar Hills Districts to the east. The Khasi and Jaintia Hills are divided politically into two subdivisions, with headquarters at Shillong for the Khasi Hills, and at Jowai for the Jaintia Hills, respectively. The peoples of both subdivisions are called "Khasi" in a broad sense, and are distinctly marked off from other neighbouring tribes and peoples by language and social structure. The population of the Khasi in the District is 363,599 *(Census of India, 1951, Assam)*. Their language belongs to one of the Mon group of the Austro-Asiatic family to which the Munda in central India also belongs.[1]

Though all Khasis share fundamentally the same language and social structure, their culture, dialects, economy, social usage, and political organization vary greatly, owing to the ecological and politico-historical differences among them. The United Khasi and Jaintia Hills are much higher than the neighbouring Garo Hills. The plateau of the Khasi Hills ranges from about 5,000 feet to 6,000 feet, of which

1. The *Census of India, 1951, Assam*, makes the following remarks on their language: "Their nearest kinsmen have been discovered to be the Palaungs, a tribe inhabiting one of the Shan States to the northeast of Mandalay on the middle Salween. Later the relationship of the Khasi language has been traced not only to the Mon-Khmer language, but also to the Nicobarese and several dialects spoken by some tribes in the Malay Peninsula. In Assam, this special form of speech is only found in the Khasi and Jaintias while nearly all the other primitive languages with which it is surrounded belong to the great Bodo family. The Khasi language is the only member of the Mon-Khmer family which possesses a grammatical gender distinguishing all nouns as masculine and feminine, and here also the feminine nouns immensely preponderate."

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

[Shella]

wife who lives with him. The Khasi woman lives with her mother. Some say the Khasi woman is his second wife, other say their marriage is not recognized by the public. 563

Actually, owing to the bad climate, very few non-Khasi live in this area. Besides the two non-Khasi just mentioned, there were a Bengalee tax collector and an Assamese Forest Officer, both of whom lived at Shella Bazaar. Bengalee villages are situated about five miles south of Shella. Except in the bazaar, Bengalee and Khasi have no social contact with each other, and intermarriages have been rare.

However, it is obvious that in the past the Khasi must have had many cases of intermarriage with Bengalee. Among the Khasi, there is a clan called 'Dkhar.' The term 'Dkhar' is also used for the peoples of the plains: Bengalee are called 'Dkhar' by the Khasi. They say that the Dkhar clan originated in Bengalee girls who married Khasi men and who went to live in the Hills. It is said that in older days, the Khasi often raided the Sylhet plain and kidnapped Bengalee girls as well as goods. In Bengalee records of Sylhet, Khasi appear as 'bloody Khasi.' Khasi old men say that in order to increase their population they did sometimes kidnap Bengalee girls, but that they treated these girls very nicely and kindly, no differently from their own people. Since they follow the matrilineal system, they decided to name their descendants 'Dkhar.' It is said that all the present Dkhar people are descendants of such marriages. The Dkhar are found more on the southern slopes of the Khasi Hills i.e. among the Wars. 101 563

It seems there were many reasons for the descendants by marriage between the Khasi and the Bengalee to become Khasi. First of all, it is said that in the olden days the Khasi wanted to increase the population by such marriages. At the same time, a Bengalee who married a Khasi became an outcast from his or her own society owing to the caste system, and this inevitably made them Khasi. Secondly, the Khasi were primarily grouped into the *iing*, and they considered the marriage relation as of secondary importance. Hence it was rather difficult to remove by marriage a Khasi man or woman from their native place. Thirdly, Khasi could hardly live in the plain where no betel-nut or pan-leaf gardens were available; they could not engage in rice cultivation in the plain, as the technique is entirely different from the cultivation of betel-nut or pan-leaf. Moreover, they said they could not stand the heat in the plain. Therefore, the orientation of intermarriages was always towards the Khasi community: the Khasi brought outsiders to their own land; they did not themselves leave.

Such a marked tendency on the part of the Khasi to remain attached to their own homeland, is in no way contradictory with the phenomena of their migration to places outside the Khasi Hills, owing to the exploitation of their homeland and to the increase in population. The formation of Jatinga represents such an instance; there are also the cases of modern Khasi women from sophisticated urban areas, who easily leave their homeland, after marriage with a non-Khasi; this also appears in the following data on Jatinga. 161 167 [563]

JATINGA

Jatinga is a Khasi village situated in the North Cachar Hills, three miles west from Haflong, the headquarters of the North Cachar Hills. The number of households was about sixty in February 1956. Their economy depends on the pan-leaf, orange and pineapple gardens, similar to that of the Shella people. 131 621 433

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

three miles away from Jatinga. As one may expect in such a situation, quite a number of intermarriages with these peoples appear in my census of Jatinga. The resultant of these intermarriages was that when the couple and their children lived in Jatinga, they were considered to have become Khasi; otherwise they were held to be non-Khasi, whether the spouse was man or woman. This orientation of social recognition of the result of intermarriage was generally seen among Khasi in such situations, not only in the case of Jatinga. 563 621

The following are extracts of intermarriages from my genealogical table of Jatinga people. 563 591 621

A. Cases of intermarriages in which the descendants became Khasi.

1. A woman of the Dome clan married a Kuki man. All members of the present Dome clan at Jatinga are their descendants.
2. A woman of the Rymbai clan married a Kuki man as her second marriage. Their descendants are Rymbai.
3. A man of the Suchiang clan married a Mikir woman, and lived in Jatinga. They had one daughter who married a man of the Hua clan of Jatinga. They named this woman's line 'Shadap' as one of the Khasi clans. Later this Mikir woman's sister's daughter married a man of Rupsi-Lati, and their descendants were also named 'Shadap' by the villagers. Thus Shadap clan was created by a Mikir woman who married a Khasi man of Jatinga.
4. A Khasi man married a Lushai woman and lived at Aijal, the headquarters of the Lushai Hills. They said he became Lushai. Later a man of the Pajat clan of Jatinga married his daughter from Aijal. This couple lives at Jatinga and has several children. The villagers said they have to give them a new clan name. It is under consideration.

B. Cases of intermarriages leading to the emigration of Jatinga inhabitants.

5. A man of Jatinga married a woman of Zemi-Naga as his second marriage and lives at his wife's village.
6. A woman (the daughter of the woman of Rymbai, who married a Kuki: A-2) married a Moslem man and lives at Haflong.
7. A woman of Rymbai married a Panjabee and lives at Shillong. This woman is (B-6)'s mother's sister's daughter.
8. A woman of Siangshai clan married an Assamese and lives at Gauhati.
9. A woman of Rupsi-Tah married an Anglo-Indian and has gone to the United Provinces.
10. A woman of Jatinga married a man of Zemi-Naga and went to his village.
11. A woman of Jatinga married a man of Cacharee and lived at his village some time, but she came back to Jatinga after divorcing him.

A cases belong to the earlier period when Jatinga had a shortage of population, while *B* cases, except 10 and 11, are found among the present younger generation. The population, which had increased rapidly in the last twenty years with economic prosperity, is suffering from the recent economic depression caused by the Partition as well as from the great damages done to their orange gardens and pan-leaf gardens by tree diseases. Moreover they have an unbalanced rate of birth according to sex: females are more numerous than males. Therefore, many daughters marry out as shown in the cases of *B*. The above-cited cases are only concerned with intermarriages with non-Khasi, but there are still other women who married Khasi men and who reside outside Jatinga, as for example, at Haflong and Shillong. [161] •

In the village there are still many unmarried girls without suitable spouses. In the olden days, it was less difficult to marry neighbouring tribal peoples, 178 563 621

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

workers and they were few in number.[1] They were particularly employed for such work as the clearing of jungle for new pan gardens in summer.

In the orange season (December to February) the number of workers increased and they were paid more: Rs. 1/8 were paid[2] for one load (one person carrying 80 pounds of oranges, from an orange garden to the railway station—about two miles). Usually a worker made three to five trips a day. Many workers from Jaintia used to come for this particular season.

Semi-permanent workers were engaged for wet rice fields. They were usually Hindu cultivators: since these Khasi and other tribes do not know the technique of wet cultivation, plains people like the Biharee immigrants were engaged. These workers were provided with servants' quarters where they lived with their wives and children. However, very few Jatinga households possessed rice fields.

The economic prosperity of Jatinga reached its climax during the period from 1934 to 1940. Since 1942, the orange production has been decreasing. In 1945, a serious disease attacked the orange gardens as well as the pan-leaf gardens. Besides, by depriving Jatinga, as it had Shella, of their most important markets, Dacca and Sylhet, the Partition of India and Pakistan in 1947 caused a serious economic depression in the whole region. On the other hand, because of the past prosperity, the population has rapidly increased during the last ten years. The serious economic condition of Jatinga is illustrated in the petition which was submitted by the Jatinga people when the Governor of Assam visited those areas in January 1956. It runs thus:

"Since the last ten years or so, with the increase of population in the village and with the loss of fertility of the soil, the people were faced with economic depression. At present they are facing acute shortage of land they have also no scope to adopt other forms of cultivation like jhuming and wet rice cultivation, etc. Moreover, there has been successive attack of Bright's disease which destroyed and wiped out all the orange and pan gardens. And as such, majority of the families have to depend for their livelihood on daily wages. . . ."

It is indeed a serious situation for them, because the Khasi do not produce staple foods, such as rice; their economy is completely dependent on the trade of their products by which they purchase their main provisions, clothes, etc. Other peoples round Jatinga, being jhum cultivators, can at least get rice and cotton: the minimum requirements, staple foods and clothing are available even in the worst conditions, so that they can at least maintain themselves though the standard of living is low. As I stated before, a few households in Jatinga possessed rice fields, but the majority had none. Recently they rented some plots of jhum field for rice cultivation from Zemi-Naga of neighbouring villages.[3] However, its yield was but a small percentage of their consumption. A few

1. If they had worked in the gardens of Jatinga, they might have got more profit than from their own jhum fields. For one day's labour, they got Ans. 8/. For one month, they could earn Rs. 15 with which they could buy about 4-5 maunds of rice (one maunds paddy cost Rs. 3-4). For one year it became 50 maunds, which was impossible to produce in a jhum field by a single person's labour.

2. These rates, including the figures of note 1, apply to 1956.

3. Jatinga villagers told me that Zemi-Naga were kind enough to lend them their field for a negligible rent, though they had not enough for themselves. Zemi-Naga said that they owed much to Jatinga in the past, so that now they sympathised with the condition of Jatinga, and offered some parts of their jhum field.

1903-28: 2, Bareh 1962.] **Demography.** According to the 1951 census of India, the United Khasi–Jaintia Hills District contained 221,982 Khasis and 67,532 Syntengs, Pnars, and Jaintias (India [Republic] 1952-57). These figures, together with those for Khasis enumerated in Cachar (4,005), Mikir and North Cachar Hills (467), Lakhimpur (287), Sibsagar (276), and Darrang (211) districts, and those for Syntengs enumerated in Mikir and North Cachar District (464), yield a total of 295,224 Khasis. **History and cultural relations.** Khasis believe that they had supernatural origin in Khasi Hills (see Gait 1926: 260 for historical evidence, and Rafy 1920: 8-9 for myth, but see also Costa 1958, 1960; Gurdon 1907: 10-11; and Chatterji 1953: 12). Khasi tradition also states that in early times they moved gradually from east to west, from Jaintia toward Khasi Hills, in the practice of swidden agriculture (Gatphoh 1947: 97-98). The salient fact of known Khasi history, which begins generally in the mid-sixteenth century A.D. when there already existed the present-day 25 native Khasi chiefdoms, is the distinctive line of development followed by the separate kingdom of Jaintia. To the north, Jaintia was successively tributary, in part or in whole, to the Kachari kingdom (ca. 1230 A.D.), the Koch kingdom (strongest ca. 1560 A.D.), and the Ahom kingdom (strongest ca. 1700 A.D.) (Shakespear 1914: Map I). To the south, about 1500 A.D., Jaintia extended its rule over a tract of Sylhet, which was populated by Hindus and Muslims, and saw its kings fall thereafter under Brahman influence. In the early 1800s, Jaintia became involved in the fratricidal strife then prevalent in the ruling family of Manipur. In 1835, after the Jaintia king ignored British warnings not to seize British subjects for human sacrifice, Jaintia was punished by the British annexation of the Jaintia parganas in Sylhet. The Jaintia king then voluntarily turned over to the British the hills area of his domain, so that the whole of Jaintia became part of British India and, in 1860, came to be taxed as such, although the Jaintias were otherwise allowed to maintain their traditional system of village government. • By contrast, the remaining Khasi states had few formal external relations until British times. Khasis raided and traded in both the Brahmaputra and Sylhet valleys, but were basically turned inward on their own hills, where warfare between villages and between the states was apparently common. Khasis came into indirect relation with the British in 1765, when Sylhet and its markets became part of British India. In the 1790s, stepped-up Khasi raids into Sylhet caused the British to throw up a deterring line of forts along the foothills. Later, it became necessary to place an embargo on Khasi products in the Sylhet markets. In 1827, the British penetrated into western Khasi Hills by negotiating with the Khasi chief of Nongkhlaw State to build a road through his territory, linking the recently annexed Brahmaputra valley with Calcutta. For three decades

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16: McCormack E-4,5 (1956-1958) 1964
[P 110B] AR7 Khasi AR7

another. In other words, a state is not a fixed territorial entity. In the early twentieth century, the most populous of the 25 chiefdoms, Khyrim, contained 36,833 persons occupying 7,859 houses in 372 villages, and the least populous, Nonglwai, contained 246 persons occupying 53 houses in 3 villages. Fifteen of the chiefdoms were headed by a *syiem* (chief), three by a *lyngdoh* (priest), six by a sirdar, and one by a *wahadadar*. These leaders all had executive and judicial functions, but a chief's authority was limited in that he had to obtain the approval of his executive council before acting. The other leaders were subject to a similar limitation. A chief maintained a small police force. His major sources of revenue were market tolls, fines, and, more recently, income from licenses to distill rice whisky. Succession to a ruling role in the larger states traditionally involved election by members of a lineage that had a hereditary right to elect, from among members of a lineage that had the hereditary right to rule. In British times, the elective basis was broadened, differentially in the various states, even to the point of popular elections. [Cf. Aitchison 1931; Lyngdoh 1952.] **Social stratification.** The three classes of lineage are the nobles, the commoners, and the slaves or servants. This stratification applies only to the recruitment to office in the native-state system, for there is no hypergamy, and in a village assembly everyone has equal voice. The noble lineages have the hereditary right to fill from among their male members roles such as village or state priest, councilor to a chief, or elector of a chief. The few lineages which today are remembered as slave or servant lineages had the inherited obligation to render special services to a chief's household. There is no Khasi term for "commoner." Every lineage other than a noble or a slave lineage is a commoner lineage, and the commoner lineages are in the majority. **Warfare.** Warfare was suppressed by the British, and little is known for certain about its traditional forms. The tactics which confronted the British were the ambush and the guerrilla raid. Traditional goals included taking heads from other Khasis and capturing women from the valleys.

RELIGION. **Major and indigenous religions.** A Welsh Calvinistic Methodist missionary penetrated into Cherrapunji in 1832, and the work that he began continues to this day. His society, which has since become the Welsh Presbyterian Foreign Mission, introduced writing, village primary schools, a high school, a theological seminary, and a hospital. Competing missionaries followed, and by 1914 some Shillong Khasis were puzzling over the tenets not only of traditional Hinduism and Islam but also of the Buddhists, Brahmo Samaj, Arya Samaj, and Unitarians (Roy 1914). By the 1920s, missionaries of the Church of God and the Seventh Day Adventists were

19: Assam G-5 (1958) 1963 AR7 Khasi AR7

CHAPTER III

The Border Area

121 131 **3. 1 Definition of Border Area.**—The term 'border areas' although very frequently used does not refer to any well demarcated area. It was, therefore, decided after a joint discussion between the Director of Statistics with the Deputy Commissioner of the district and Subdivisional Officer, Jowai, that area within 20 miles of the Indo-Pak border line would be considered as the 'border area' for the purpose of the present survey. The list of the villages falling in this area was supplied by the Deputy Commissioner and the Subdivisional Officer.

3. 2 Condition of the Border Area before partition.—The border area under review thus comprised of the southern slopes of the Khasi and Jaintia Hills and a narrow strip of plains adjoining the southern slopes running along the Pakistan border. The area extends laterally over a length of about 120 miles, roughly from Maheskhola on the west to Sonapur on the east thus covering an area of 2,400 sq. miles approximately, comprising of 454 villages inhabited by population of 74 thousands. [161]

245 311 Barring the barren and rocky top plateaus the slopes are utilised or the production of valuable cash crops on intensive scale. These slopes provide suitable soil and climate for the production crops like arecanut, tezpatta, betel-leaf, oranges; pineapples and other fruits. On account of rich yields which such plantations give to the cultivators these slopes were, more densely inhabited and intensively cultivated than would appear possible from the topography of the area. Even the most inaccessible tracts in the slopes has been converted into rich orchards, wherefrom the produce was carried by headloads over steep gradients for several miles. Due to steep gradients little other use, except some jhuming here and there, could be made of this area. [482]

439 Because of the very topography, this land had its natural connections with Sylhet district now forming part of East Pakistan. From time immemorial the area had a flourishing trade with Sylhet district. It was a two-way traffic. The cash crops found eager buyers in the people of Sylhet, from whom in turn the people in the border area obtained supplies of rice, fish, vegetables and other necessities of daily life. Thus in prepartition days they enjoyed a very prosperous and settled economy. The rich buildings in the border area villages which are now lottering away, bear eloquent testimony to the past prosperity of the border economy.

439 458 648 With the partition of the country in 1947, trade with the plains of Sylhet, now forming part of East Pakistan, was restricted. As a result the whole economy of this region was completely shattered and the countryside which once hummed with activity and abundance was over-shadowed with unemployment, poverty and despair. All the cash crops the mainstay of the border people lost the market in East Pakistan. for want of communication facilities the produce could not be

19: Assam G-5 (1958) 1963 AR7 Khasi AR7

CHAPTER V

Population and Occupation

The following table shows the number of families and population of the sample villages in the different village groups.

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TABLE C-1

1	Border area 2	Project area 3	General area 4
No. of villages	10	8	10
No. of families	1,086	647	184
No. of persons	3,674	2,965	902
Average no. of families per village.	101	81	18
Average no. of persons per village.	367·4	370·6	90·2
Average no. of persons per family.	3·6	4·6	4·9

The population in the first two groups of villages is much more than in the third group because important villages were intentionally selected from border and project areas. The figures may not truely reflect the difference in the average size of villages in these areas.

The population in the selected villages were compared with the 1951 census figures. But it was found that the two sets of figures are not strictly comparable due to changes in the names and boundaries of the villages and emigrations. A note on this study is included in the appendix. [128]

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5.2: The following table shows the classification of population by age and sex in the three areas:—

Age and Sex Composition of Population

Age Group	Border area			Project area			General area		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1. Below 5 yrs.	293	328	621 (16·90)	299	295	594 (20·03)	77	87	164 (18·18)
2. 5 to below 15 yrs.	426	459	885 (24·09)	380	373	753 (25·40)	127	112	239 (26·50)
3. 15 to below 65 yrs.	1025	1077	2102 (57·21)	722	862	1584 (53·42)	258	236	494 (54·76)
4. 65 yrs. & above	26	40	66 (1·80)	16	18	34 (1·15)	3	2	5 (0·56)
Total	1770	1904	3674 (100·00)	1417	1548	2965 (100·00)	465	437	902 (100·00)
No. of females per 1,000 males	..	1076	..	..	..	1092	..	..	940

It is seen that the population under 15 years of age in the border area, project area and general area were respectively 41 per cent, 45 per cent and 45 per cent of the total population in these areas, while that under age group 'between 15 to 65 years', constituted respectively 57 per cent, 53 per cents 55 per cent of the population in the three areas.

It is evident that population of females was as a whole greater than that of male in border area and project area and less in general area. The number of females per 1,000 males in border area, project area and general area were respectively 1,076, 1,092 and 940 against the 1951 census figure of 983 females per 1,000 males in the rural areas of the district of United K-J. Hills.

5.3: The following table shows the classification of population by religion.

TABLE C-3

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Classification of Population by Religion

Area	Tribal religion	Christianity	Hinduism	Other religion	Total
(1)	(2)	(3)	(4)	(5)	(6)
1. Border area	1766 (48·07)	1410 (38·38)	483 (13·15)	15 (0.41)	3674 (100·00)
2. Project area	811 (27·35)	2013 (67.89)	141 (4.76)	0.00	2965 (100·00)
3. General area	300 (34·26)	571 (63·30)	22 (2·44)	0.00	902 (100·00)

[433 563] Population following Hinduism and other religion in the border area comprises mostly of displaced persons from East Pakistan following trade and business as their means of livelihood, while those in the general and project areas are mainly the Nepalies who are generally engaged in cattle rearing and agriculture.

19: Assam G-5 (1958) 1963 AR7 Khasi AR7

CHAPTER—X

Summary of main findings

125 10.1. Twenty-eight villages were selected for the purpose of the survey. Out of the 28 villages selected, 10 from Border area and 8 from Project area were selected purposively while the remaining 10 were selected at random from the entire district which is referred hereafter as general area.

166 Migration from big villages was rare but some migration was reported in respect of small villages.

164 Occurrence of Malaria, influenza and dysentery is a regular phenomenon in the area. Medical facilities were not found satisfactory and as much as 78 per cent of the villages have no dispensary within a radius of five miles. In regard to education, the facilities cannot also be said to be unsatisfactory for more than 60 per cent of the villages have a Lower Primary School. Transport facilities were not satisfactory and as much as 86 per cent of the villages still depend upon orimitive mode of transport, namely head load. Correlated with outmoded form of transport, is the prevalence of unduly high cost of transport.

*162 10.2. The number of the families covered by the survey was 1006 in the Border area, and 647 in the Project area and 184 in the • 161 General area. The average size of a village in the respective area is 100·6, 80·9 and 18·4 families. In the Border and Project areas females out number males being respectively 1076 and 1092 females per 1,000 males as against 940 females per 1,000 males in the general area 212 Literacy is as high as 34 per cent in the border area and 31 per cen [562] in the Project area but as low as 17 per cent in the general area In all the areas literacy among females is very low.

*162 The working population (earners and earning dependents) is as high 464 as 55 per cent in the Border area, 54 per cent in the Project area and 63 per cent in the general area. While there were no cases of unemployment in the Project and General areas, 53 persons were reported unemployed from border area.

241 10.3. 51 per cent of the families in Border area are wholly agricul- * 162 tural, 35 per cent partly agricultural and 14 per cent independent o 463 agriculture. The corresponding figures for the Project area are 61, 31 and 8 per cent respectively while for the General area they are 70 per cent, 29 per cent, 1 per cent respectively.

Predominantly agricultural families constitute 67, 76 and 90 per cent of the families in Border, Project and General areas respectively.

*162 10.4. 31 per cent of the families in Border area, 29 per cent in Project 423 area and 10 per cent in General area were absolutely without any land while 25 per cent, 39 per cent and 24 per cent of the families in the respective areas possessed small holding ranging from 0·24 to 2·30 acres representing 11,24 and 26 per cent of the total holding area in the respective areas. 36 per cent of the families in Border and Project areas and 41 in General area possessed medium sized holding (3 to less than 10 acres)

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

STATISTICAL ACCOUNT

OF THE

KHASI AND JAINTIA HILLS.

THE DISTRICT OF THE KHASI AND JAINTIA HILLS, called by the inhabitants Ka Ri Khási and Ka Ri Synteng, is situated between 26° 9′ 30″ and 25° 8′ 28″ north latitude, and between 91° 9′ 0″ and 92° 51′ 30″ east longitude. It contains an approximate area of 6157 square miles, and a population, according to the Census of 1872, of 141,838 souls. The principal town and Civil Station, which is also the headquarters of the Chief Commissioner of Assam, is Shillong, situated in 25° 32′ 39″ north latitude and 91° 55′ 32″ east longitude.

BOUNDARIES.—The Khási and Jáintiá Hills District is bounded on the north by the Districts of Kámrúp and Nowgong; on the east by Northern Cáchár, the Nágá Hills District, and the Kapilí river; on the south by Sylhet District; and on the west by the Gáro Hills.

JURISDICTION.—The Khási and Jáintiá Hills constitute a Political District, removed from the jurisdiction of the ordinary Criminal, Civil, and Revenue Courts, and of the offices established under the General Regulations and Acts. The administration of the country is vested in the Chief Commissioner of Assam, the Deputy-Commissioner of the Khási and Jáintiá Hills and his Assistants, and the native Chiefs, who are variously styled Siems, Wáhadádárs, Sardárs, Dollois, Pathors, and Lyngdohs. Siem, or more properly Seim, is derived from the Khási word for 'soul, life;' Wáhadádár, from the Hindu term *uhdádár*, meaning an 'officer;' Lyngdoh strictly means a 'sacrificial soothsayer,' from the Khási *ong*, 'to speak,' and *doh*, 'flesh.' The District is divided into three portions, —namely, British possessions in the Khási Hills; petty dependent

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public auction. The Assam rules, as revised in 1875-76, reserve to Government the right of pre-emption at the price of Rs. 600 (£60) in the case of every elephant captured between 6 feet and 7½ feet in height. For every elephant caught that is not purchased by Government, a royalty of Rs. 100 (£10) is payable within one month after capture. Certain methods of hunting are prohibited.

POPULATION.—Prior to 1872 no attempts had been made at a Census of the Khásí and Jáintiá Hills, but in 1870 the Deputy-Commissioner approximately estimated the population at 118,925 souls. In 1872, at the time of the Bengal Census, operations were set on foot in these Hills, but on a less elaborate system than in Regulation Districts. In the Khásí Hills, the Census of the various petty States was effected through the chiefs; in British territory in the Jáintiá Hills, the *dollois* conducted the enumeration; while at Shillong and other places under direct administration, the work was done by officers attached to the Deputy-Commissioner's office. The results are thus returned:—Adults—males, 39,882; and females, 44,298: total adults, 84,280. Children under twelve years of age—males, 28,611; and females, 28,947: total children, 57,558. Total males, 68,593; total females, 73,245. Grand total, 141,838; proportion of males, 48·36 per cent. The total area of the District, according to the latest returns, is 6157 square miles, which gives an average density of 23 persons per square mile. The number of villages is 1003; the number of houses, 30,557, of which 350 are returned as of the better sort.

ETHNICAL DIVISION OF THE PEOPLE.—The population consists almost exclusively of aboriginal tribes and races, viz. Khásiás and Syntengs (who form the bulk of the inhabitants of the Khásí and Jáintiá Hills respectively), Mikírs, Gáros, and Kukís. The only other dwellers in the Hills are the European officials and military officers at Shillong and Cherrá Púnjí, with their native servants and followers, a few Bengálí officials, and the sepoys of a regiment of native infantry. The classification of the inhabitants according to religion shows:—141,283 aborigines; 365 Hindus; 62 Muhammadans; and 128 Christians, including 35 Europeans, 8 Eurasians, and 85 native converts.

THE KHASIAS.—The following sketch of the physical characteristics and customs of the Khásiás has been kindly furnished to me by the Deputy-Commissioner, Colonel Bivar; it is reproduced almost verbatim from his report and on his authority:—